

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, DECEMBER 6, 1900.

VOL. III, NO. 4

The Okolona Baptist church is without a pastor and has been since last August. It has 190 members.

Bro. R. M. Richardson, of Eupora, has been given a unanimous call to the Rowan Memorial church, of Memphis.

Rev. W. E. Ellis has been unanimously called to serve the Senatobia church the fourth year. This is good.

The Mayhew church has paid the pastor up in full for 1900. There is something in this church, and that is not all; there is something in its pastor, Rev. H. M. Long.

Cards are out announcing the marriage of Miss Roma White to Mr. A. P. Bennett, Wednesday, December 12, 1900, at o'clock A. M., Baptist Church, Houston, Miss.

Miss Roma is a daughter of Rev. and Mrs. J. P. White.

The good news comes from Water Valley that, last Sunday, their collection for the Orphanage, reached the magnificent sum of \$1,700.00. The town may be in the valley, but the Baptist folks there are a way up on the mountains, when it comes to giving.

We regret to learn that ill health has caused Sis' er Fancher, the wife of our dear brother, W. H. H. Fancher, to make a visit to Austin, Texas. We hope she will speedily recover, and return to her happy home at French Camps.

Col. Livingston Mims, of Atlanta, Ga., who was a few weeks since elected mayor of that city, is a brother of our brother Robert Mims, of this city. It is nothing out of the ordinary line for Mississippians to go abroad and take highest rank in church and State. They do it everywhere. See!

Good Work is the name of a new monthly illustrated paper published by the American Baptist Publication Society, Philadelphia, Penn. It takes the place of the *Reporter*, which has been discontinued. Its columns are devoted to accounts of missionary work in all parts of the country, together with many helpful and suggestive articles. It is well illustrated, contains sixteen pages, and costs only 25 cents a year per copy. No pains will be spared to make it progressive, suggestive and eminently helpful in every department. Attention is called to the fine premiums offered. Send to 1420 Chestnut street for further information.

Dr. T. P. Crawford and wife, missionaries from North China, now in the United States, recently made a visit to their nephew, Rev. L. S. Foster of the Orphanage. While here Dr. Crawford delivered an address on the "Boxer" uprising as it affects mission work in China. The address was highly interesting and instructive.

And Crystal Springs had a fine day also, as is her custom. Her contribution to the Orphanage was \$140.00; but as if not satisfied with that, after the benediction, some one called attention to the fact that, it was time to take a collection for the Jackson church debt—and while standing and disbursing, they gave \$100.00 more, for that object.

Edward Holden, charged with having been married twelve times, who it is alleged, has nine wives living, was sentenced to the penitentiary to-day, for one year for bigamy on one of the counts.

Three cheers for Ohio. Let every State follow this example. A man has no more right to have a plurality of wives than a woman has to have plurality of husbands.

A certain very amiable brother in one of our most prominent cities in Mississippi, who writes for THE BAPTIST, and whose articles attract a wide circle of readers, is in the habit of closing his note to the editor, with the words, "Use it now, at any other time, or not at all. Run the paper for those who read." This is one of our strongest men. He knows more about what ought to go into THE BAPTIST than the editor. You see!

The new mission in West Jackson will be pushed vigorously under the leadership of Brother W. P. Price. A church building and pastor's home will be erected at once. The work has already begun. We are sure that time will demonstrate that the Convention Board has made no mistake in establishing this mission. In a very few years this mission will become self-sustaining, and become a source of revenue to the Board.

We learn also that the Fawcet got turned on, down at Hazlehurst, more than a week ago; and, before the stream quit flowing, they had in hand more than the \$100.00 promised on the Jackson church debt. Now, if the news from all the other churches brings tidings just as good as from these, we serve notice now that, the Jackson church debt is gone, clean gone forevermore; and, the \$10,000.00 house at the Orphanage secured, for all of which, we all lift our voices in praise, while our hearts overflow with gratitude to our God for these gifts of His love.

We have just met Brother Low, the Utica bishop. One would naturally expect that he would be sad and discouraged, but not so. You will scarcely meet a more cheerful and bright face anywhere. The church building destroyed was insured for \$3,000, and the organ, pulpit, and pews were all saved, though the pews were damaged. The total material loss to the church will not exceed \$300. The pastor and people appreciate the many expressions of sympathy, but need no outside help. They will rebuild at once.

Our Texas brethren can, not only have the biggest conventions in the world, but they are also world beaters, when it comes to talking about what they have.

The only serious danger, if they keep on with their work and talk, is that all the balance of us will want to go to Texas too. The workers have a right to talk, and when their talk is good, it is cheap at any price; so talk on brethren, for we rejoice in the work you are talking about.

There are still those, this late day even, who are afraid of the Bible. The Board of Trustees of the public schools of Chicago, have again gone on record as opposed to its use in their schools—to their everlasting shame let it be said. The Bible is God's own revelation of Himself to man; and is the best friend that poor, sinful man has on this earth, or can have. It tells him how to live and how to die, so as to enjoy the felicities of the heavenly land forevermore. By it man—every man—must live; if he would please God; and by it he will be judged at the last great day, whether he has done good or bad, pleased God or not.

This fact, Jews and Catholics need to know, as well as all other people; for there's one way, and not two, by which man can be saved from sin and death.

Do not fail to read carefully what "The Rookery" has to say on the 11th page this week about Toys. "The Rookery" is beyond all question headquarters for all kinds of first class fancy Christmas goods. This establishment has now ready a beautiful 16-page catalogue which can be had for the price of a postal card. Write at once for it, so you can have plenty of time to select and order just the goods you want. It is impossible to enumerate the various items of the immense variety of goods carried in this mammoth emporium of handsome things; but the catalogue now ready names hundreds of these items, setting price opposite each article named. If you live out of the city, it is none too early to write for a catalogue, that you may have time to have all mail orders filled. Terms strictly cash, but prices rock bottom. You can get anything here in the line of fine china, dolls and toys of every description.

Eternal Punishment.

BY REV. W. C. BLACK, D. D., EDITOR OF
THE NEW ORLEANS CHRISTIAN ADVOCATE

A sermon preached at First Methodist Church, Jackson, Miss., October 14th, 1900, and furnished THE BAPTIST for publication on request of its editor.

"These shall go away into everlasting punishment, but the righteous into life eternal." (Matt. 25:46) If the life is eternal, so is the death. If the death is not eternal neither is the life. By no recognized principle of hermeneutics can the force of this and many similar passages be gotten rid of. If we take the Scriptures for our guide, we must either admit the eternity of future punishment, or we must deny the eternity of future blessedness.

We are sometimes told that it is unjust to punish one throughout all eternity for the sins of a period so brief as that of man's terrestrial life. This objection is grounded in a misconception. The eternity of future punishment is conditional upon the eternity of sin.

What right has any one to suppose that the man who dies impenitent will immediately upon his entrance into the life beyond become deeply penitent?

None whatever. The man whose will can not be swayed in the direction of righteousness by all the agencies of grace that are operative in this life will certainly not turn from sin when he is deprived of all these helps. Imagine a man claiming that the best way to train up a child in the nurture of the Lord is to rear him in some far off pagan land where the gospel and agencies are unknown. Yet the darkest realms of paganism affords better facilities for leading a spiritual life than does that life beyond the veil into which the impenitent shall go when he "shuffles off this mortal coil."

To suppose that a soul which has persistently resisted all the agencies of the gospel will repent as soon as deprived of them is the very acme of absurdity.

Viewed from the standpoint of materialism, Macbeth and Lady Macbeth should have been among the happiest of mortals. Throned and crowned and sceptered, all the pleasures which wealth, power and social position can give were theirs in the utmost plenitude. And yet they present to us the most appalling picture of human wretchedness known to the literature of the world. Macbeth imagines he sees the Ghost of murdered Banquo haunting him unceasingly day and night, and the horrid vision so preys upon his mind that he loses his reason and becomes unfit for social functions and for the discharge of the duties of royalty. What a scene is that in the royal banquet hall when Macbeth finds his own seat at the table preoccupied by this horrid ghost, and speaks of the vision as "that which might appall the devil?" Hear his ravings, sometimes in soliloquy, sometimes in direct address to the ghost: "The times have been that, when the brains were out, the man would die, and there an end; but now they rise with twenty mortal murders on their crown and push us from our stools. This is more strange than such a murder is."

The doctrine of eternal punishment, however, must not be confounded with the notion that the finally impenitent will be cast into a literal lake of fire and brimstone. All passages in which such phraseology occurs are figurative. "Where the worm dieth not and the fire is not quenched." Here we have two terms—"worm" and "fire"—used to describe the future punishment of the wicked. As both are in the same clause, they must be similarly interpreted. Either both are literal, or both are figurative. Will anyone contend for a literal interpretation in both cases? Will he insist that the wicked are to be tormented with real fire and also by the gnawings of a literal worm? Such an interpretation would be the very acme of absurdity.

Again, in the Book of Revelation it is said that the wicked shall "drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation,

have had so much blood in him? • • • Here's the smell of the blood still. All the perfumes of Arabia will not sweeten this little band. "Oh! oh! oh!"

Thus does the matchless genius of Shakespeare, catching the spirit of "the Book of books," portray upon immortal canvas the capacity of the human soul for suffering from remorse. Hawthorne's "Scarlet Letter," though less harrowing, presents the same truth with irresistible force. And remorse is only one of many forms of soul-suffering. He who supposes that man can suffer only through the body has yet to learn the alphabet of human psychology. With every conceivable avenue of physical pleasure open to him man may be so utterly wretched that he can truthfully adopt the soliloquy of Milton's Satan: "Which way I fly is Hell myself am Hell."

Not only is the doctrine of future punishment clearly taught in the Scriptures, but it is in accord with "the fitness of things." It is a corollary of the doctrine of divine Justice.

Let us elucidate this. In this life violations of physical law are invariably punished. He who eats unwholesome food, or even wholesome food in improper quantities, will suffer in the pains of indigestion the penalty of a violated law.

Sleeping continuously in ill-ventilated apartments, and thus breathing vitiated air, will inevitably produce most pernicious physiological results.

Neglect to take

proper exercise, and a great physiological law entails upon you an enfeebled vitality of the whole physical organism. Swallow poison, no matter whether it be strichnine, corrosive sublimate, or the product of the still, and suffering in some form will inevitably ensue. Look at your disgusting specimen of the *genus homo* as he goes reeling and staggering along the street babbling nonsense and uttering words so foul that you almost wonder whether he be man or devil. He was once a sweet, innocent babe, whose childish prattle was the joy of a mother's heart. He was once a bright, ambitious, noble-hearted boy, looking forward to a glorious career of high endeavor and lofty achievement. He was once a man, fair in form, upright in deportment, and lovely in character—a model in the world of business and in social life. Look at him now. How changed! What has produced this metamorphosis more wonderful and appalling than any Ovid ever dreamed of? That bloated form, that flushed face, those bloodshot eyes, that clouded intellect, those dwarfed moral sensibilities, that murdered conscience, those hellish passions that lift his arm to strike with murderous intent her whom once he loved better than his own life—whence came they? Ah! who does not know the origin of all this wreck and ruin? Civilization (?) pressed to his lips a goblet filled with poison. He drank, and that first draught begat a raging thirst which naught but another draught could quench. He drank and drank and drank, and these repeated draughts of hellish poison have done the work. Look upon this scene, contemplate this physical, intellectual and moral wreck, and then deny, if you can, that he who violates a physiological law must pay the penalty.

Now, moral law is unquestionably higher than physical law. To illustrate: Edward Everett brought on his death by a violation of physical law. By seating himself in a current of cold air at a time when he was overheated and covered with perspiration, he took a cold from which he died. Charles Giteau fired a murderous bullet into the body of our beloved and honored President, James A. Garfield. Now, here are two acts which in one sense are the same—i.e., both are violations of law. But will anyone contend that the two acts are of equal turpitude? Was Everett as great a criminal as Giteau? To such a question the intellect, the conscience and the heart of universal humanity respond with a most emphatic No. The one we revere as an ornament to American literature, oratory and statesmanship, while the other we so execrate that if we could, we would obliterate his name from the annals of our glorious country. Thus we see that moral law is universally regarded as higher than physical law.

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THE BAPTIST.

Remarriage Forbidden.

Dr. Walter Hillman and the Colleges.

Two years ago, the Protestant Episcopal Church, in convention assembled appointed "a committee of twelve" to look into the divorce and marriage question, which committee after two years of deliberation brings in a report of which, according to *The Independent*, the following is "the vital" "or deadly" clause, namely, section 4:

No minister shall solemnize marriage between any two persons, unless, nor until, by inquiry, he shall have satisfied himself that neither person has been, nor is, the husband or the wife, of any person living, unless the former marriage was annulled by decree of some court of competent jurisdiction, for cause existing before such former marriage."

If this is the vital clause, we can but wonder why they spent two years in deliberating about the question.

It ought to be taken for granted that no preacher will "solemnize marriage between any two persons," until he is satisfied that neither one of them has a living husband or wife, with whom, according to the Scriptures, he or she ought to be living.

Then too, the "report" ignores the Scriptures altogether; for, let it be known to all men, everywhere, that the New Testament, our guide in all matters, recognizes but one cause for divorce—"fornication"—after which the innocent party may marry, if he or she so elects—this instrument under consideration goes beyond the Scriptures and forbids remarriage to both, "unless for cause existing before such former marriage," ignoring any "cause" that may arise after "such former marriage," punishing the innocent and guilty alike, which is wrong.

We must stick close to the Scriptures on this vexed question. The ease with which men and women in this country are divorced and remarried threatens the sanctity; yea, the very existence of home itself; and it is high time that an aroused public conscience was making itself felt.

The laws of the land allow many causes for divorce; but the Bible only allows one cause, and he or she, who is divorced for any cause, so-called, and marries again while the first husband or wife is still living, commits adultery, and if they have children born unto them, they are born out of wedlock.

Now, the purposes to be accomplished in marriage are the highest and holiest of earth, which forbid that it should be entered into lightly, continued for a time, and broken at pleasure. God, who made us, and who is to be our judge, some one of these days intends that men and women shall marry and be given in marriage. One of the crying evils of our time is the tendency toward marriage late in life. Some, of course, make the mistake of marrying too young, but more make the other and deadlier mistake of marrying too late.

Without marriage there is no home; without home there are no children for whom any body is responsible, and without this parental responsibility there is no bringing the race up in the nature and admonition of the Lord, as He plainly commands.

December 6,

and she was bowed beneath a debt of eight thousand dollars.

In this condition Dr. Hillman was elected president. He accepted, determined by the help of God to make it a success. In 1867, he opened the school with one assistant and eleven pupils.

In six years the student body increased from eleven to two hundred and the faculty from two to eight. Her buildings were repaired, her debts cancelled, and many of her lost bonds regained.

During these years he had still held the presidency of the "Institute." Finding the duties and responsibilities devolving upon him more than any one man could bear, he resigned in favor of the latter, leaving Mississippi College with no debt, save a debt of gratitude to him which can never be paid.

Rejoicing in the present success of this grand old institution, I turn with pleasure, the pages of her past. A burning desire for knowledge, in the hearts of Mississippi's noble sons brought her into existence. Weak, yet persistent, she struggled on in the face of great difficulties, and now with her alumni holding honorable positions North, South, East and West, with her two hundred and sixty-five students and efficient corps of teachers, she stands almost in the zenith of her usefulness, an object worthy of the love of her supporters and commanding the respect of those by whom she is known.

Her greatest need is a liberal endowment. God grant that this may be hers, and that right early.

While reviewing her history there appears before my mind's eye the galaxy of her noble benefactors. A strong phalanx of pious men who have fought the battles of Mississippi College and have placed her where she now stands. Among these humble men of God and servants of men, none deserves more praise than he who sleeps in Clinton's city of the dead.

It has been said that the darkest place on earth is a Christless grave.

That can not be said of the mound that covers the ashes of this man. The sun seems to spread his rays in redoubled splendor around it and the mocking bird warbles its sweetest melodies in the cedars above.

His was a life hid with Christ. No marble shaft has yet been erected, amid those cedars, to mark his last resting place and tell of his self-sacrificing labors, but so long as the old college walls stand they will be a monument to his glory; so long as these two colleges shall send out men and women to bless the world, so long shall monuments of love be erected to this man in the hearts of men. And when these old walls have crumbled, when men and women have gone forth to come no more, when the sun has bathed for the last time in the western ocean and the "Son of Righteousness" shall have arisen in his stead, then shall Dr. Hillman appear before the judgment seat of God, there to receive his shining crown and the words of his Father, "Enter thou into the joy of thy reward."

BRYAN SIMMONS.

December 6,

"Like a Flint."

THE BAPTIST.

Men of Israel Help.

This expression of determination may have been spoken of Isaiah himself (50:7); who, faced by much opposition, rather than weakening, became all the more determined, saying, "I have set my face like a flint." Obstacles embolten as well as subdue, and one's energy can never more quickly be brought into play than in time of conflict.

But, apart from its possible application to Isaiah, the text no doubt bears reference to Jesus, who had one purpose and bent all his energies in that direction. Our Lord came into the world to save sinners, nor could anything turn Him aside. Out yonder was the cross—to that He steadfastly looked, caring not for a blockaded path. He set His face "like a flint." The devil threw himself bodily across His pathway; but with a spurring motion of the foot, Jesus kicked him out of the way, and said, "Get thee behind me!" The hosts of hell marshaled their forces in solid phalanx agaist Him, but he swept them aside like chaff before a gale. Jesus lived for the accomplishment of one purpose, and for that one thing he set his face "like a flint."

He prayed, preached, planned, with that one object in view. Turn Him? You would have had to destroy His divinity first. Simon Peter tried it, only to have himself rebuked as the instrument of Satan. The multitude tried it by offering to crown Him King, but failed. Though His disciples offered Him scant sympathy, and he who ate bread with Him betrayed Him, still through all these disheartening drawbacks, Jesus remained firm. Scourging nor ridicule could turn Him. In fact, His face was set "like a flint," that He mounted the cross and died for that very man who, a few minutes before, had spit in His face.

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How easy would it have been for Him to have accepted that challenge: "If thou be the Son of God, come down from the cross." In face of it all He was firm, never flinching until victory had been achieved in the exultant shout: "It is finished!" Determination wins the day.

To this attribute of Jesus we owe our salvation—Hisolute, steadfast and determined nature won the conflict, and merited those honors which some day He will divide with His brethren.

"I have set my face like a flint." Notice: it was His *face*. That is where one's determination is noticeable. The face is the indicator of one's nature; the reflector of one's soul: the window through which the world looks into the heart. Whether one is honest or a knave may be told by the open or scowling face. But let us rejoice—it was the face of Jesus, and not His heart, that was "like a flint." He who loved men as only God can love had a heart as tender as a woman's, but a face set "like a flint!"

As the world needs a resolute Christ, so does the world need resolute Christians. Those who love God, and are not ashamed of it; those who follow Jesus, and care not who knows it; those who stand for the sake of righteousness, though all else oppose; those who set their faces "like a flint"—these are they whom the world needs.

W. A. HAMLETT,

Grenada

As an attraction it is a huge success, for the average daily attendance is said to be 600. There will be no more empty pews now; no more draggy songs; no more dry sermons; no more long and tedious services! We have not seen this huge instrument called the "monstrophone," and do not know its cost.

Dear Friends.

I wish to express my heartfelt appreciation to you for your manifestations of interest and sympathy for me and my motherless boy.

This is a severe trial to me, a bitter cup indeed, but God's grace has sustained me thus far. I know my Father in heaven loved my dear companion, and I know He loved me and little Henry, therefore I am sure it is all for the best and will work out for our eternal good and His glory, even though I do not understand it now, "What I do thou knowest not now, but thou shalt know hereafter." I have faith enough in God to believe it is all right and I have patience to wait, till He shall explain it. I wish I could answer every letter I have received, but as this is impossible just now, please accept this personally.

Yours for the Master,

G. B. BUTLER.

College Tidings.

We had a great meeting at Clinton. Bro. E. B. Miller is a fine preacher and a fine man. Send for him and let him help you in a meeting. A number of our finest young men, including two members of the Senior Class, joined the church for baptism. The meeting left our pastor more strongly intrenched than ever in the hearts of our people.

On Thanksgiving day we raised \$123.50 for the new building at the Orphanage and also \$12.50 for a poor widow. "Pure religion and undefiled before God, and the Father is this to visit the fatherless and widows in their afflictions," etc.

THE PRESIDENT'S HOME.

The State University, the A. & M. College, and Millsaps College, all have handsome president's homes. Mississippi College has an elegant lot for one, but the president rents a house from a private party and pays \$216.00 a year for it. Why can't the Baptists of Mississippi contribute money at once to build a home and, let rent be paid by the president to the College instead of a private landlord? In addition to giving the president a permanent and suitable abiding place, it would be an addition to the endowment, for it would pay better than bonds.

Mr. A. E. Jennings, of Water Valley, has promised a hundred dollars and Flora church has promised something over seventy dollars. Who next? Let us erect a home for the president when the present president has been in his grave a hundred years. What say you? We ought to accomplish it by September.

267 students enrolled! That is 9 more than were ever enrolled in an entire session before. Our second term will open the first day of January. Let others come.

Truly,

W. T. LOWREY,

THE BAPTIST.

In Reply to Bro. Lawrence.

In an article on Substitution, by Bro. J. B. Lawrence, in last week's BAPTIST, I notice several objectionable statements. To some of these I call attention.

1. Substitution is not the payment of debt."

I understand Bro. L. to take the position in this statement and in the discussion which follows, that the atonement which Christ made in his substitutionary sufferings and death is, in no sense, commercial. Surely he is mistaken. Turn to Matt. 20:28, and Mark 10:45. In these passages the Savior himself says, "The Son of Man came to give his life a ransom for many." Here, "for" ("avt i") is the preposition of price, bargain, exchange; and this signification is traceable in every passage where it occurs in the N. T. In 1 Peter 1:18,19, it is written, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold but with the precious blood of Christ, as of a lamb without blemish and without spot." Acts 20:28. "The church of God which he purchased with his own blood." 1 Cor. 6:20. "Ye are bought with a price." In Eph. 1:14, believers are called the purchased possession." The glad refrain in the song of the ransomed will be, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9. In these passages, together with many others that might be quoted, Christ's death is represented as the price which he pays for our deliverance from the bondage of sin and death. He paid this price for us, because we were utterly bankrupt, and had nothing of our own to offer as a ransom.

That which is given as a ransom takes the place of, is given instead of, those who are to be set free in consideration thereof." See Meyer.

These Scriptures teach that Christ died instead of sinners.

"He took the dying traitor's place,
And suffered in his stead,
For sinful man—O wondrous grace—
For sinful man he bled.

"O Lord, what heavenly wonders dwell
In thine atoning blood!
By this are sinners saved from hell,
And rebels brought to God."

3. "We must remember that he (Christ) was a man with a body just like ours—rebellious, unbelieving, stubborn, unsanctified—and that to save others he must save himself." In the incarnation there was mysteriously associated, both the human and the divine natures in the one person Jesus Christ. If, in his human nature, Christ was rebellious, then he was a rebel, and could not act as a substitute for other rebels. If the Christ, in any part of his being was, rebellious, unbelieving and unholy, then he was helpless to come to the rescue of others who were lost in sin. If, "in the days of his flesh" Christ was, in any sense, "rebellious, unbelieving, unholy," how could the Father say of him, "This is my beloved Son in whom I am well pleased?" The Scriptures say of him "he knew no sin," he was "without sin," "a lamb without blemish and without spot," "in him is no sin," that he was "holy, harmless, undefiled, separate from sinners." See respectively, 2 Cor. 5:21, Heb. 4:15, 1 Peter 1:19, 1 John 3:5, Heb. 7:26. In his incarnation Christ took upon himself the guilt and penalty of sin, without taking the depravity of our fallen nature.

J. E. THIGPEN.

Nov. 20, 1900.

Christmas Offerings

Another year rapidly approaches its end, but sufficient of the old year remains for us to make its close resplendent with the lustre of our love for Christ and a personal sacrifice for His cause.

It should be esteemed a personal privilege, amid the joyous festivities an affectionate remembrance of our loved ones in giving Xmas presents to give an offering to the work of preaching the gospel to the heathen, saving lost souls and honoring our loving Lord. China, for whom our offering is to be made, is having peculiar claims upon us. Our missions there have been greatly blessed. God has given us signal tokens of His favor. The recent insurrection in that land has in the estimation of all missionary workers wonderfully increased the possibilities of doing a work for Christ of which the most hopeful scarcely dreamed.

The glorious light of salvation is dispelling the darkness of ignorance and sin. The Lord bids us "go in and possess the land." Our work there is prospering, the lives of our missionaries have been spared.—But they are in need of our means and our prayers. We have said to them "Go and we will see that you suffer no lack." That promise was registered in heaven as well as in earth. It was a

promise to Christ to carry His Gospel as he has commanded to all nations.

O, that our Baptist churches and Sunday Schools, societies and bands would all come up to the help of the Lord against the mighty in a liberal and loving offer to Him at the close of this old year.

We can in this way be assured that the Lord will set the seal of his favor upon the final issue which we make to the old century.

The interest of all our people is going to be largely determined by the part which our pastor, Sunday School superintendent and ladies societies take in the work.

May the Lord put it into the hearts of all these to lead our Baptist hosts in this free-will offering for Christ and to China.

The literature supplied by W. M. U. will be sent out at an early date, in ample time to reach our people and to inspire and direct their energies in this great work. The Central committee is praying for a liberal offering.

Any society failing to receive literature from vice-President can secure same by applying direct to me.

MRS. W. R. WOODS,
Sec'y. Gen. Com.

From Bro. Cairns.

You will see by the above heading, I am in this country again, and am conducting meetings in Tacoma, and Seattle, Wash. When I go to Denver, Colo., and hence to England for the great 20th Century campaign, the greatest campaign ever conducted under one effort in the history of the church. There will be a united move among all the dissenting churches ten days in London, beginning January 26th, and then ten days in the large cities and towns, following with a similar meeting in the villages.

So that in the 30 days there will be a revival meeting conducted in every city, town and village in Great Britain. I hope it will result in a mighty tidal wave of blessing. I have been asked by the committee of arrangements to aid Rev. F. B. Meyer, B. A., as the chairman. This will keep me engaged until April, when I am to return to this country, and I hope to Mississippi. Will you kindly intimate this fact and say that those brethren desiring work, who applied to me before I left the State last summer, to write me again at once. My address will be until January 15th, Beverly, New Jersey, after that time, 62 Albert street, Regents Park, London, England. I ought to hear from them as soon as possible, that I may fix my plans.

God bless you and your blessed work.

I hope the crops turned out better than the prospects promised when I left the State in July.

God bless you and yours.
I am, your brother in His service,
GEO. ROBERT CAIRNS.

Fremont, Wash., Nov. 21, 1900.

Blue Mountain.

We are to begin a protracted meeting here Sunday December 2nd, in which Bro. W. T. Lowrey will do the preaching. Will not every Christian reader, especially those who have uncircumcised girls and boys here, pray that the Lord may be with us in power, and that the unconverted may be brought to a saving knowledge of Christ, and that Christians may be strengthened for better work.

Truly,
J. R. CARTER.

Nov. 26, 1900.

December 6,

1900.

THE BAPTIST.

A Feature of the New Century Movement.

Why should not the Baptists of Mississippi lay much emphasis upon thanksgiving to God for the marvelous blessings bestowed upon the world through them during the century now closing, and why not devote much of their time in prayer to him for increased power and effectiveness in his work as the new century opens its possibilities to them? The past is history made, we rise upon it as "stepping stones to higher things."

Many have seen and read tracts and newspaper articles telling of the wonderful increase of Baptists in numbers, intelligence and wealth during the past one hundred years;

this ought not to be a matter about which we should brag but a view point from which we should marshall our resources and truly lay hold of all these for aggressive work in our Redeemer's cause.

God has not been put to any strait in his doings in co-operation with us in the past.

At the beginning of the new century the world is thrown open for evangelization. What might be done in a few years if Baptists did but see their opportunity! Long, long ago our Savior said: "I beheld Satan fallen as lightning from heaven," and yet how slow are we to triumph over a "fallen" foe.

What do we need to make our Savior's vision our own in reality? He saw that before he said, "Go therefore and make disciples of all nations." The knowledge of the "fallen" foe was distinctly his when the risen Savior said, "All authority hath been given unto me in heaven and on earth;" "Go," "and lo, I am with you always." O, let us see what our Lord saw, and pressed the vantage ground which he gained for us and is gaining through us. Satan has fallen, his kingdom has been overthrown, our work is to erect the empire of Truth over it.

Long years before the coming of the Christ, Isaiah saw his glory, and foretold his mighty work, in language comforting and full of hope. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness which is of me, saith the Lord."

How slow we are to see, how tardy we are to act! Yet this is ground for thanksgiving and a sure base from which we can pray and work.

If thanksgiving be turned into prayer and faith into work, what may not be done in a short time with the "numbers, intelligence and wealth" of Baptists fully consecrated to the service of our risen and reigning Lord?

To do any great work one must begin in time, plans must be wisely laid and thorough preparation be made to carry them out. John the Baptist, was thirty years preparing for a ministry of a little more than six months. Our Lord was thirty years getting ready for a three year's work. Paul was three years preparing for his after life-work. To-day each of these wonderful lives is influencing and moulding the affairs of the world. These years of preparation were years of prayer. The after years of sacrifice and service were years of faith and prayer. Let pastors and churches make special preparation through prayer for a great year's work in the opening of the

new century, and its influence for good will be felt all along down the line of the coming years. We want great reports of work done to go up to the general meetings of our denomination next year. Begin in time, begin in time to do the work. You will not be here to read the history of the new century, but you are here to make it. If you are a child of God, he has confidence in you, having entrusted you with his goods. "He gave to each according to his several ability, and he went on his journey."

What an array of work confronts Mississippi Baptists for the coming year! Pastor's salary to be paid; contributions to be made to Foreign, Home and State Missions, to Ministerial Education and Mississippi College, to Sustentation and Orphanage, and to Church Building, besides recruiting the forces and training the converts for action on the field.

There are some Baptists who will have a hand in all of this; there are others who will do nothing in any department of this work. In which class will you be?

R. A. CARRON.

Hawaii and the Gospel.

We will call the Sandwich Islanders "Hawaiians" through this article.

The Lord prepared these people for the gospel in a very remarkable manner. There are about 100,000 people on these islands, and prior to 1800, A. D., each of the larger islands was a little kingdom within itself. Early in the 19th century, Kamehameha, the most powerful chief of Hawaii, subdued all the chiefs of his native country, and extended his conquests to the neighboring islands, bringing them under his authority.

On August 6, 1810, Kamehameha wrote King George, of England, desiring to formally acknowledge him as his sovereign, and to place the islands under British protection—an offer which was accepted.

King Kamehameha I. died in 1819, and was succeeded by his son, Liholihi, as Kamehameha II.

A SPECIAL CALL.

The Hawaiian religious system was a galling yoke upon the poor, superstitious natives. The new king resolved to throw off this yoke and abolish the tabu. The idolatrous party rebelled against the action of the king, but were defeated. Their defeat led them to renounce their idols for which they had fought so desperately. The idols were destroyed and their temples demolished. Within a short period the whole religious system of Hawaii was overthrown without the aid or knowledge of missionaries.

With a queen who was a professed Christian, and Christian influences prevailing in the court, rapid advancement was made. In 1837, a great revival was experienced, and as a result of it, over 20,000 people were admitted to membership in churches.

The work of Titus Coan in the Hilo district is a marvel in history. Hundreds and thousands pressed upon him to hear the gospel, large meeting houses were erected, and idolatry became a thing of the past. Aged and infirm people assembled on the roadside to hear the message of life from the preacher's own lips.

Here, "revolution" cut the people loose from the past, that they might be free to accept the gospel. The revolution preceded the preaching of the gospel in this instance, as was the case in Japan, but only a few countries have done so.

The Lord awakens, then warns the nations. Are we serving his purpose in this respect? Yours fraternally,

He yearned for an opportunity to study within those classic walls, but how could he, a poor stranger, ever manage to take the coveted course? When no ray of hope shined across his darkened way through life, he leaned against the building and wept because there was no one to instruct him. Rev. Edward W. Dwight noticed him, learned of his burning desire for an education, and prepared for his entrance into school. Later, Rev. Samuel Mills, then a young man, took Oboodiah to his father's house, and the young foreigner attended school to the delight of his heart.

Finally Oboodiah went to Andover, where he embraced Christianity and was being educated by the American Board (Congregationalist), with the view to sending him back to Hawaii as a missionary. But this purpose was never realized, as Oboodiah died in 1818. Nevertheless, an interest had been awakened in regard to the Hawaiians. On October 23, 1819, a company of missionaries sailed from Boston for the Sandwich Islands. They landed at Kailua on April 4, 1820. They had heard nothing of the revolution which had swept away the old religion of Hawaii. Dr. Anderson says: "They expected on their landing to see the temples standing; to witness the baleful effects of idolatrous rites; to be shocked by day with the sight of human sacrifices, and alarmed at night with the outcries of devoted victims. They expected to encounter a long and dangerous opposition from the powerful priesthood of paganism."

To their surprise, on landing, the news of the revolution was received, and the nation without a religion was waiting for the law of Jehovah. The people gladly received the gospel and in 1825, Kaahumane, the favorite wife of Kamehameha I., and associate on the throne with the reigning king, was baptized. The king's mother also became a Christian, but was not baptized owing to her early demise after the arrival of the missionaries.

The king and queen with their suite of attendants visited England about the close of 1823, all had measles, from which both the king and queen died. Kaahumane ruled the country for nine years. Her prime minister was a strong friend to the missionaries.

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Yours fraternally,
J. PARKER WHITE.
Houston, Miss.

THE BAPTIST.

\$2.00 Per Annum in Advance.

Published Every Thursday,

BY THE—

Mississippi Baptist Publishing Co.,
AT—

JACKSON. - - - MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as
mail matter of the second class.

Obituary notices, whether direct or in the form
of resolutions, of 100 words, and marriage notices
of twenty-five words, inserted free; all over these
amounts will cost one cent per word, which must
accompany the notice.

Our prayer for our brethren in Illinois, is
that they may have a great "season" of re-
freshing from the presence of the Lord."

A limited number of reliable advertisements will
be inserted.

All communications on business, and remittances
should be made to THE BAPTIST, Jackson, Miss.
Manuscript to be printed must be written on
one side of the paper only.

No communication will be printed unless it is
accompanied by the name of the author.

It is requested that all remittances be made by
money order or registered letter. Do not send check
or local bank.

In requesting change of post office, do not fail
to name office from which and to which the
change is to be made.

Good News.

Bro. A. E. Jennings sent, on the 4th, \$1.50
for the new Orphanage building.

Dr. Hawthorn, in his eloquent Thanksgiving
sermon, (in one of the Jewish synagogues in
Richmond, with which his church held a
union service), said, that neither the President
of the United States, nor the Governor
of a State, had the right, by proclamation, to
appoint a Thanksgiving day—for him to do
so savored too much of "the union of church
and State," which thing Americans hate.
For the same reason he opposes army chaplains also.

Our Club Offer.

It will be hard to find a better present for
Christmas, or the New Year, for your children,
or friends, than some one of the several
selections found in *Our Club Offer*, printed
week by week on THE BAPTIST.

Have you looked it over carefully? If you
want something good, the very best, to read
all next year, for a very small outlay of money,
it will pay you to accept some one of these
offers.

The "Cosmopolitan," "McClure's," "Home
Magazine," "Current Literature" are familiar
to everybody; but it may be that you are
not so well acquainted with "Success," which
is almost worth its weight in gold.

It is to the more mature minds what the
Young Companion is to our boys and girls.

And as to THE BAPTIST, you have already
found that helpful in your home. We pro-
pose to make it *indispensable* to every well
regulated Baptist home in the State, and
would urge the pastors to call attention to our
special offer. We ought to be able to aid
hundreds of our subscription list,
while this offer lasts. Several responses have
come in already; but let us have a great
many more. What say you brethren?

THE BAPTIST.

December 6,

brought hither in seventy-five trains, are con-
signed to Manila—*Atlanta Constitution*.

We may expect to see Gen. McArthur's
"Casualty" list greatly lengthened out so
soon by the time this cargo reaches our brave
boys.

If it pleases God, may the whole cargo find
its way, not to Manila, but the bottom of the
Pacific Ocean.

Presbyterians Vote For Revision.

Since Dr. Hillis made his fearful attack,
last spring upon the creed of his church, the
question of revision has been going the
rounds of the press, pulpits, synods, presby-
teries and General Assemblies, with increasing
interest, until the whole church has been
heard from with the results decided in fa-
vor of revision.

Out of a total membership of 1,007,689,
there were 898,255 who voted, 72 per cent.
of whom were in favor of revision. Of the
presbyteries to pass on it, 126 voted for a
change while 46 opposed any change.

It takes a two-thirds vote to make a change,
which the revisionists have and some to
spare; and the committee, having the whole
matter in hand will meet in Washington,
December 4, to take action.

Now, while the Presbyterian creed is a
venerable document, and has "served its
day and generation" as well as any human
creed, it is still only a man-made affair, and
may be revised.

We are in favor of revising all the creeds,
until they all are lost in one—the Bible.

Baptists have this, and want no other, and
invite the world to share it with us, without
vote or comment.

From Clinton.

Pastor Lipsey and his people were ready in
spirit for a revival. The B. Y. P. U. Con-
vention left general good feelings. The
evangelistic efforts which followed moved off
smoothly and gathered power all the way.
Repentance, prayer, faith in the Christ,
realization of the Holy Spirit's presence, were
watch-words among the workers. Bro.
Lipsey and his church are standing by each
other beautifully. May such continue indefinitely.

The Commercial Appeal referring in a re-
cent editorial to the episode with our gover-
nor, expresses itself in this terse language:

"The Indiana man may be a good judge
of material and of public buildings, but he is
a very poor judge of human nature, else he
would have seen at a glance that Governor
Longino should be the last man in the world
whom he should approach with a corrupt
proposition. An enthusiast might imagine
that Governor Longino might be induced to
take prussic acid, or that he might be whee-
dled into cutting his own throat, or mur-
dering his wife and children, but a madman
would never believe that he could be made to
accept a bribe."

Good will flow out of evil. The Indiana
contractor told Governor Longino how a
good deal of cheating could be carried on
profitably in the matter of selecting material,
and this is a valuable tip which the Mississ-
ippi authorities can use to an advantage to
prevent swindling."

Beer For all the Soldiers.

FIFTY THOUSAND BARRELS SHIPPED TO THE
PHILIPPINES.

Vancouver, B. C., December 1.—The out-
going steamship Empress of China, which
sails from this port for the Orient on Monday,
will carry a record-breaking cargo of beer for
the Philippines. Fifty thousand barrels,

E. B. MILLER.

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Sunday School.

LESSON FOR DECEMBER 9, 1900.

W. F. YARBOROUGH.

BARTIMEUS HEALED.—Mark 10:46-52-1900.
GOLDEN TEXT.—Lord, that I might receive
my sight.—Mark 10:51.

Jesus followed up the incident of the rich
young ruler by the parable of The Laborers
in the Vineyard, a prophecy of his death and
resurrection and a rebuke to the selfish ambition
of James and John. In the meantime
"he steadfastly set His face to go to Jerusa-
lem" and pressed forward with such tension of
spirit that those with him were amazed as
they looked upon him.

As he had gotten as far as Jericho when
the incident of the lesson took place, it is
highly probable that he was then within less
than a week of the triumphal entry to Jerusalem.

The gloom of Gethsemane and Golgotha
must already have been casting their
shadows over his soul.

EXPLANATORY.

A BLIND BEGGAR'S PLEA.—As already
noted Jesus was in the vicinity of Jericho
when blind Bartimeus, who sat by the way-
side and begged, made his earnest plea for
help. We say vicinity, for the accounts
given by the synoptic writers are not clear.
Matthew tells of two blind men while Mark
and Luke tell of only one.

Bartimeus may have been so prominent and
the other, have been so inconspicuous that
Mark and Luke did not deem it necessary to
their purpose to tell of any except Bartimeus.
There is, moreover, an apparent contradic-
tion between Luke and the other two, as to
the time of the occurrence.

Luke says that the healing took place as
"he drew nigh unto Jericho" while Matthew
and Mark place it "as they went out from Jeri-
cho." Several possible explanations of this ap-
parent conflict have been offered which give
more or less satisfaction. Most of them how-
ever are strained, and without offering any,
we are satisfied that if we knew all the facts
in the case and understood the viewpoint of
each writer we would have no difficulty in

THE BAPTIST.

reconciling the statements. One thing is
very evident, these writers were not in col-
lusion fabricating a story with which to im-
pose on the people, else, they would have been
more particular to agree in their state-
ments. It is very natural for independent
witnesses to differ in details though agreed
as to the main facts.

Let us grasp the fact that such a mirac-
ule was performed and under circum-
stances true to our Lord's mission and purpose.
Remember that the passerby was drawing near
and that great crowds had fallen in with the
Wonder-worker as he drew near to Jerusalem.
As the multitude drew near to where the
blind beggar sat he would naturally ask the
meaning of the noise of the crowd. When
told that it was Jesus of Nazareth passing by,
we can imagine what thoughts would pass
through his mind.

"That is the man who heals the blind. He
can restore my sight." With thoughts like
these flashing through his brain, and with no
friend to present his case, no wonder his
voice rang out above the din of the multitude
saying, "Jesus, Thou Son of David have
mercy on me." Observe, he does not say
"Jesus of Nazareth" as had been said to him,
but his sightless eyes see further than many
seeing ones in the multitude, and enable him
to recognize in Jesus the Messiah, the royal
Son of David. It was this confession that
revealed his faith. He does not wait for a
more convenient season, but promptly seizes
the opportunity and persistently presses it until
he gets the blessing. Well that he did,
for Jesus was on his way to the cross and
never passed that way again. O, that the
sinner blind in sin could recognize the value
of his opportunity when Jesus is passing by
in his gospel and make the plea for mercy
that this poor blind beggar did.

A HEARTLESS REBUKE. The crowd sought
to keep the poor suppliant from interrupting
Jesus. They would have no blind beggars
interfering with their entertainment by the
Master. They rudely told the man to stop
his cries, but he was determined to have the
Master to hear him, so cried all the more.
As Jesus heard the cry "he stood still" and
commanded that the man be brought to him.
He had a short while before told his disciples
that he intended to go to Jerusalem and
there perform certain miracles. The twelve
were asked if they understood what he said.
They replied that they did. He then said
to them, "The Son of Man is given into the
hands of men, and they will do to him
whatever they please. You will see these
things fulfilled in a few days." The twelve
asked him what he meant by these things.
He said, "This is the hour of judgment for
the world. The Son of Man is here, and
they will do to him whatever they please.
They will kill him, and three days later
he will rise again." The twelve were
astonished at these words, and asked him
what he meant by his resurrection. He
said, "I will tell you what I mean. The
Son of Man is given into the hands of men,
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A GOD-SEND TO ALL HUMANITY.

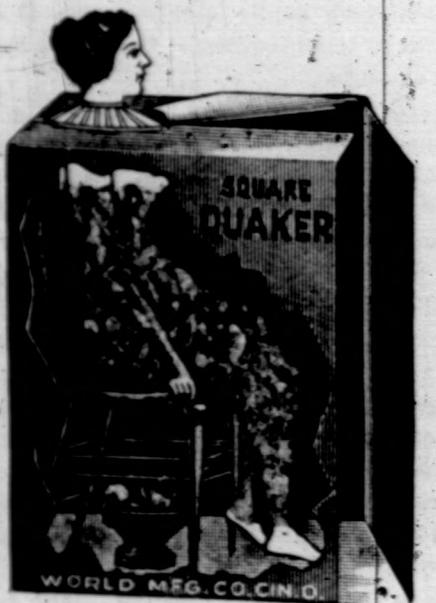
Remarkable Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures without Drugs All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System.

Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced, Better than Any Treatment at Hot Springs, Sanitariums or Health Resorts.

A prominent business man of Cincinnati has invented a Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it and as many of our readers may not know of its real comfort and blessings, we illustrate it in this issue.

Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in endorsing the same as just what all our readers need.

It is an air-tight enclosure, a rubber walled room, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish, Hot Vapor,



Hot Air or Medicated Vapor Bath, with no possibility of taking cold afterwards, or in any way weakening the system.

Hundreds of well known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 700; and John G. Wright, Chicago, who sold 125 last month.

Thousands of remarkable letters have been written the makers from users, some of which referring to

Rheumatism, La Grippe, Kidney Troubles,

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes:

"My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs. It cured my brother of neuralgia and sleeplessness, with which he had long suffered, and his wife of a grippe in one night." G. M. Laferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. George H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervous gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist of Columbus, O., 1031 Broad St., says: "I am satisfied it saved my life. I was taken down with a hard cold, which developed into a dangerous case of pneumonia. The first bath relieved me and I quickly recovered. It is far superior to drugs for curing la grippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

Hundreds of Ministers

wrote, praising this Cabinet. Rev. H. C. Roerhaas, Everett, Kan., says: "It is a blessing; made me full

of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth St., Roxbury, Mass., was greatly benefitted by its use, and recommends it highly, as also does Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I can not praise it enough." Rev. Baker Smith D. D., Fairmount, N. J., sa s: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation."

Congressman John J. Lentz, Hon. Chauncey M. Depew, John T. Brown, Editor "Christian Guide"; Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people recommend it highly.

Physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact such

Marvelous Eliminative Power

has this Cabinet that no disease can gain a foothold in your body if you take these, hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepherd, of Brooklyn states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

The Important Feature

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility, and sluggishness. Astonishing is the improvement in health and feeling and complexion. The first bath makes you feel like a new being, 10 years younger.

With the Cabinet, if desired, is a

Head and Complexion Steamer

in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results; removes pimples, blackheads, skin eruptions, cures Catarrh, Asthma and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma, and Hay Fever, with which I have been afflicted since my childhood, has never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Everyone was delighted. My wife finds it excellent for her ills."

Whatever

Will Hasten Perspiration.

everyone knows is beneficial, but other methods are crude and insignificant when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1903 style.

Quaker Folding Thermal

Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening wide, as shown in cut. When closed it is air-tight; handsomely made of best, most durable, water-proof goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements.

The makers furnish an excellent stove with each

Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 inch space when not in use; easily carried; weighs but 10 pounds.

People don't need bath rooms, as this Cabinet may be used in any room and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick rooms its advantages are at once apparent. There have been

So-Called Cabinets

on the market, but they were unsatisfactory, inconvenient, simply cheap, flimsy affairs.

After investigation we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

Makers Guarantee Results.]

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure nervous troubles, Debility, Purify the Blood, Beautify the Skin and Cure Rheumatism. (They offer \$500 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Sciatica, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

Cure the Worst Cold

With one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

How to Get One.

All our readers who want to enjoy perfect health prevent disease, or are afflicted, should have one of these remarkable Cabinets. Space prevents detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 2417 World Building, Cincinnati, O., and ask them to send you their valuable Illustrated Book FREE, describing this invention and these remarkable Baths. The price of the Cabinet is wonderfully low, only \$5.00 complete, with heater, directions and formulas. Head attachment, if desired, \$1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Don't Fail to Write To-Day

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after thirty days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, \$100,000.00.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check. Don't fail to send for booklet, any way.

\$150 a Month and Expenses.

This Cabinet is a wonderful seller. More than 20,000 were sold last month by agents, and the firm offers special inducements to both men and women upon request, and to our knowledge, many are making from \$100 to \$150 every month and expenses. Don't fail to write them.

Toys

Matthew Henry's Commentary on the entire Bible, with all the original Illustrations and foot notes.

WHITFIELD: When asked where he studied theology, he replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continually through three times.

3 VOL. COMPLETE, Only \$6.00 Net.
6 VOL. COMPLETE, Only \$7.20 Net.

Prefatory notes by Rev. John A. Broadus, D. D., LL. D. CHEAPEST and Best COMMENTARY. Best cloth binding—good type.

DODDREIDGE: He is perhaps the only commentator so large that deserves to be entirely and attentively read through.

BICKERSTETH: No subsequent Commentary has rendered it less valuable or less desirable in every Christian library.

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THE BAPTIST, Success, Current Literature, McClure's - 4.75

THE BAPTIST, Success, Current Literature, Home Magazine - 4.50

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Cut out of this notice and enclose in your letter to us the combination you select.

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Your Home Is

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Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

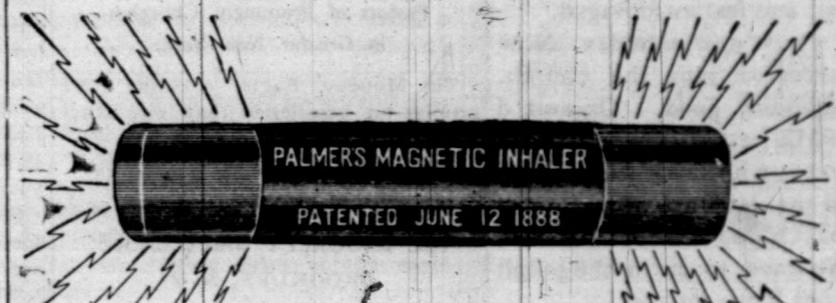
We handle the Knabe, Kimball, Steiff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Reed Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you're in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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318 E. Capitol St., JACKSON, MISS.

THE LITTLE DOCTOR.

A WONDERFUL REMEDY.



PRICE 50 CENTS.

For the prompt relief and speedy cure of Cold, Catarrh, LaGrippe, Hay Fever, Asthma, Headache, B onchitis, Sorethroat, Hoarseness, and all Head, Throat, and Lung Diseases. A sure preventative of all Contagious Germ Diseases. Unequalled for Convenience, Durability, Neatness, Power and Immediate results. Always Ready. Vest pocket size. One minute's use will convin you that it is an absolute necessity for every one in every family.

REV. EDGAR E. FOLK, M. D., Editor Baptist and Reflector Nashville, Tenn.: The Inhaler has saved me, I believe, from many a threatening cold, before relieving catarrh, headache, etc.

T. B. BLAILEY, Thomaston, Miss: I have been deaf in a year a number of years, the result of abscess produced by measles. After using the Inhaler a short time, the deafness entirely disappeared. In addition to that it is the best remedy for colds that I have ever used.

Extraordinary Inducements Offered to Active Agents. Write for Terms. Who would not give 50 cents for speedy relief from severe Headache, Hoarseness, Asthma, Catarrh, etc? Hundreds will testify that the Inhaler has done this for them and it will do it for all. Six millions sold. Price 50 cents, post paid. Remit by money order or stamps. Address all orders to the

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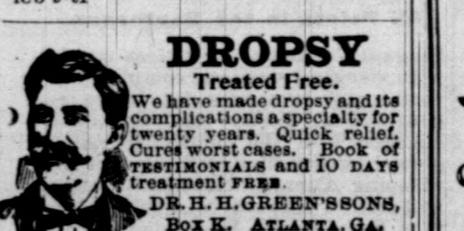
LaGrippe Is at Home Anywhere!

No Locality Offers Safety—
Most Vicious Where Malaria Thrives.

JOHNSON'S CHILL & FEVER TONIC

CURES IT IN

ONE NIGHT.



Woman's Work.

The Syrophenician Woman.
BY MRS PARKINSON.

The woman a Syrophenician—that is, a heathen, not a Greek-speaking Jew.

Matthew calls her a woman of Canaan, which was more intelligible to his Jewish readers.

Her daughter became seriously sick; and the mother was very much distressed.

One day she heard that Jesus had come into the neighborhood, and at once a hope came to her that he would help her. She besought him.

In those days the people believed that it was an evil spirit that caused sickness.

The woman implored Christ that he "would cast forth the devil out of her child."

Matthew tells us that the disciples said, "Send her away, for she crieth after us." But she did not want them. She wanted Jesus.

Yet, in spite of the disciples trying to silence her, her deep maternal love urged her to come into the very presence of Jesus, and plead with that ingenuity and insistence known only to the heart of her whose child is hopelessly ill:

At first Jesus acted very strangely, and turned away from her. He did this to try her faith. What a mistake she would have made if she had gotten angry and gone away when Jesus was testing her faith. She came nearer and fell down at his feet and begged him more earnestly to cure her child.

We must not be impatient, if God does not answer our prayers at once. He wishes to be trusted perfectly by those who call on him.

Jesus was pleased to see how strong her faith was, and then praised her and told her that he had made her child well. The devil is gone out of thy daughter. It was done, even while she prayed.

She believed him and went away with a glad heart. When she reached her home she found her daughter cured.

We learn this lesson: That Jesus is the dearest and most helpful friend in time of trouble; and that trouble is one way by which God brings his people to pray to him.

True faith is sure of reward.

A Christmas Appeal.

By MRS. CHARLES A. STAKELEY, President W. M. U.

Once again as we approach the happy season which for centuries

has been devoted to the celebration of the birth of our Lord, I desire to lay afresh upon the hearts and consciences of our sisterhood the suggestions of the Christmas offering.

Last year, in the love of Christ and in fulfillment of His great commission, you gladly laid upon the altar five thousand dollars to be used in China in the spread of the Redeemer's Kingdom. Since that time, all eyes have been turned towards the Celestial Empire. Probably never before in the history of our religion, have Christians, their principles, aims and methods been under greater scrutiny than in China during the past year. And, oh! how well they have stood the test! Missionaries have been slain, chapels plundered and burned, and Christ's followers exiled. Yet, in the midst of these dreadful experiences our representatives have conducted themselves in accordance with the high principles which they profess.

United States Minister Conger publishes to all the world his words of condemnation of the missionaries, together with his appreciation of their work and the intelligent assistance rendered by them to the various legations. These consecrated men and women suffered for no fault of theirs.

Charles Gibbard, No. 1315 Jefferson, Louisville, Ky.

Mozley's Lemon Elixir.

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am well. I had taken a barrel of other medicine, that done me no good.

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December 6,

B. Y. P. U. Department.

BY W. P. PRICE.

Bible Readers' Course.

Monday, Dec. 10—Psalm 61—"The Rock that is higher than I" (vs. 2). Compare Psalms 18:2.

Tuesday, Dec. 11—Psalm 62—"To whom belongeth power?" (vs. 11). Compare Ps. 59:9.

Wednesday, Dec. 12—Psalm 63—"How long shall I bless thee?" (vs. 4). Compare Ps. 146:2.

Thursday, Dec. 13—Ps. 64—"The delusion of evil doers" (vs. 5). Compare Job 22:13.

Friday, Dec. 14—Ps. 65—"God's care of the earth" (vs. 9). Compare Matt. 5:45.

Saturday, Dec. 15—Ps. 66—"What hath God done for my soul?" (vs. 16). Compare Ps. 51:12, 13.

Sunday, Dec. 16—PRAYER MEETING. Confessing Christ. Matt. 10:32-39.

S. S. Lesson. Zebheus the Publican. Luke 19:1-10.

—The Baptist Union.

The B. Y. P. U. of Kentucky has just closed a meeting of great interest and power. Below are the views of several who were present, and are given to show what our brethren everywhere are thinking about the work:

Preston Blake, Lexington: "I want to express my delight and my pleasure in this Convention. The thing that has greatly impressed me is the fact that this Convention has blown the Baptist horn. I have not been in a Convention—the Southern Baptist Convention included—where we emphasized the idea of our Baptist institutions and our Baptist doctrines as we have here in this meeting, and I am glad. It has done us good. May the Lord bless you as you have blessed us."

F. D. Hale, Owensboro: "This meeting has converted me. I believe I see some things in this meeting that I have never seen before. I see now in such meetings a value to the local community that I have never before appreciated. I am going to try to get the convention next year at my church, and I am going to give more time and thought and prayer to these meetings."

W. P. Harvey, Louisville: "I have greatly enjoyed the Emphasis placed upon Baptist doctrines. I have greatly enjoyed many of the addresses. As the B. Y. P. U. was launched in the Southern Baptist Convention, I want to say that I heartily endorse it, and I propose to do all I can for it." Amen—Ed.

C. M. Thompson, Louisville: "I have enjoyed the Convention as a whole, and I believe that an advance movement has been made which will put us in a position to co-operate along all lines, and I am willing to do all that is in my power to bring it about."

B. B. Bailey, Winchester: "I have not been converted, for I did not need it. I have always stood for the B. Y. P. U. as an organization that stood for the enunciation, the propagation, and the maintenance of the doctrines held by the Baptists. I have greatly enjoyed this meeting."

O. M. Huey, Carrollton: "The meeting has been refreshing and helpful. I shall go back home thanking God for the B. Y. P. U."

T. C. Ecton, Georgetown: "This is my first opportunity to attend a B. Y. P. U. Convention. I have been somewhat hostile to this work but I feel that I have been converted. As pastor I can now enter heartily into this work."

Leland Malone, Texas: "I have enjoyed the meeting. You do things here somewhat like they do things in Texas. I think you are doing things in the right way up here."

E. L. Atwood, Georgetown: "This is my first experience in a B. Y. P. U. Convention. I feel that it is good to be here. I love my Master more, and I am going to be a better steward."

W. D. Bryant, Lexington: "I have been entertaining ten delegates. If you will stay three days longer, I will take ten more."

J. M. Frost, Tennessee: "This meeting has been a great joy to me, and I am glad that we came to a close as we did, in a kind of blaze o' glory, exalting the word of God."

H. V. Harvin, Georgetown: "I am pastor of a little church, and I am going to give my people the simple facts about this meeting. The simple facts constitute the best arguments for the work."

Felix Lake, Lexington: "I thank you in behalf of the B. Y. P. U. of the First church for your presence and the delightful program."

J. A. Slaughter, Danville: "It is very easy for me to express my feelings, for I have enjoyed this meeting wonderfully."

A. J. Copass, Marksburg: "We have not a young people's meeting in my church, but I want to start one."

E. W. Coakley, Habit: "I want to say that, if you will come to Owensboro next year, we can give you two hundred messengers from my two country churches."

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